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St. Gregory I
(Pope & Doctor)

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

THE FOLLOWING OF CHRIST

BOOK 1 – CHAPTER 5

– Of Reading The Holy Scriptures –

Truth is to be sought in the holy Scriptures; not eloquence. All holy Scripture should be read in the spirit in which it was written. We should seek profit in the Scriptures rather than subtlety of speech. We ought to read devout and simple books as willingly as those that are high and profound. Let not the authority of the author be in thy way, whether he be of little or great learning; but let the love of simple truth lead thee to read. Inquire not who may have said a thing, but consider what is said.

Men pass away, but the truth of the Lord abideth forever. God speaketh to us in divers ways, without respect to persons. Our curiosity is often a hindrance to us in reading the Scriptures, when we wish to understand and to discuss where we ought to pass on in simplicity. If thou wilt derive profit, read with humility, with simplicity, and with faith; and never wish to have the name of learning. Be fond of inquiring, and listen in silence to the words of the Saints; and let not the parables of the ancients be displeasing to thee, for they are not uttered without a cause.

WHAT HAPPENED TO SISTER MARIE AGNES?

I met Sister Marie Agnes at Lourdes, France in the mid-1960's. In 1968 Sister sent me the photo of her which you see on the left. I've been corresponding with her regularly over the years until her last letter, Christmas, 1974. She then sent some beautiful little gifts to me and my parents. Among the gifts was the embroidered pall cover which I use in my traveling Mass kit. I have not heard from this dear little Vietnamese Sister since then. Her address was Box 115, Hue, So. Vietnam. She was in charge of 18 novices and postulants at a Hue Convent. Her brother, in Hue, was murdered by the Communists and her house burned during the 1972 Tet offensive. Do any of my readers know any Vietnamese refugees who might know what happened to Sister Marie Agnes?

Some Personal Comments

Putting out a newsletter like this takes a little time and money. So, limited by those two factors, I only publish it about 3 times a year. I am encouraged to keep going, though, by the response to each issue, when people write and tell me they enjoy getting it or are inspired and/or helped by some of the articles which are featured.

As most of you know, I am a full-time priest member of the Orthodox Roman Catholic Movement, Inc. I have been busy serving five Colorado O.R.C.M. Chapels and Mass Centers on a monthly circuit-riding schedule. Since a visit to Denver in January by Father Francis Fenton and his full-time aid, Mr. Ed Zapala, Father Hermiz Jadan has joined the O.R.C.M. and is preparing to be the full-time pastor for Our Lady of Victory Chapel in the Denver area and for Our Lady of the Rosary Chapel in the Loveland-Longmont area. This, and having 3 good parish advisors in each Colorado O.R.C.M. location, is freeing me to help serve some of the other major O.R.C.M. areas outside of Colorado. I'm planning on setting up a monthly Mass for El Paso, Texas, and Albuquerque, New Mexico, besides flying, periodically, to other O.R.C.M. Mass Centers which Father Fenton suggests to me, such as the one in the Seattle—Tacoma, Washington area.

ANNOUNCEMENT

T.M.T., Inc., is now exclusive distributor of Fr. A's True Mass Tapes, etc. Father's Tapes include not only True Pius V Masses for every Sunday but hard-hitting sermons against the 'neo-religion' vandals now destroying Holy Mother church from the inside. Send for free Tape-List and Literature to: T.M.T., Inc., P.O. Box 1294, Milwaukee, Wis. 53201.

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The national publication of the Orthodox Roman Catholic Movement, Inc. is the ORCM NEWS.

It is published every 50 days; contains excellent editorials and feature articles; tells about Tridentine Mass locations across the country and gives Mass schedules for ORCM Chapels; is sent free to all who write and request it.

ORCM NEWS, P.O. Box 542, Stratford, Conn. 06497

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TEMPORARY CHAPEL FOR OUR LADY OF THE ROSARY, O.R.C.M. IN DURANGO, COLO.

SANGRE DE CRISTO NEWSNOTES is edited and published periodically (not less than 3 times a year) by Father Daniel E. Jones. Although your editor is a member of the Orthodox Roman Catholic Movement, this publication is not an official organ of the O.R.C.M.

* * * * * * **SUBSCRIPTIONS** * * * * * *

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Pope pledges collaboration

By GEORGE W. CORNELL
AP Religion Writer

NAIROBI, Kenya (AP) —Pope Paul VI said today he is confident Roman Catholic collaboration with the World Council of Churches will "grow even greater."

His message, read to the General Assembly of the interdenominational body, was one of several sent by reigning heads of various major branches of Christianity, including the patriarchs of Moscow, Constantinople and Ethiopia.

Pope Paul told the representatives of 271 Protestant, Orthodox, Anglican and Old Catholic denominations totaling nearly 500 million members that "your desire for unity and reconciliation coincides with our own."

Noting that he had appointed 16 Roman Catholic delegate-observers who are participating in the assembly and that Catholics had undertaken various cooperative functions with the council, he said:

"We trust that efforts which the Catholic Church has made and will continue to make to promote the ecumenical movement and, wherever possible to collaborate with the World Council of Churches, will continue and grow even greater with God's help."

There have been joint discussions about possible Roman Catholic membership in the council, but consideration of it lately has been sidelined. Roman Catholics take a regular part in some council operations and commissions on doctrine, and on justice and peace.

In about 25 countries, Roman Catholic branches have become members of national councils of churches in recent years. A major exception is the United States.

From the Grand Junction Daily Sentinel, Nov. 28, 1975

"A little boy, saying his prayers, was worried about the talk of his parents, concerning our troubled times. Having prayed for everything and everybody he could remember, the lad concluded, 'And please God take care of yourself. If anything should happen to you we'd all be sunk.' "

THE TABLET 27 September 1975

NEWS IN BRIEF

Austria. Archbishop Lefebvre publicly confirmed in Vienna on 12 September that, later this month, he would be founding another seminary—it will be in Weisslad, which lies near the Swiss-Austrian border, and will cater for German-speaking students—to be run on the lines of Ecône. The archbishop also confirmed that Ecône would continue to function, even if this involved "penalties or trials." He defended his seminary on the grounds that it stood for everything the popes of the last four centuries had taught; indeed, he claimed, Ecône was on the side of the present Pope as well inasmuch as he, in virtue of his office, could not contradict Tradition. It had been solely outside influences and pressures, exerted not least by the French hierarchy, which, the archbishop maintained, led the Pope and the Roman Curia to withdraw the Church's official approval from Ecône. As for Vatican II, Archbishop Lefebvre commented, it had been different from all preceding councils in that it was purely a pastrol one and, as such, issued nothing by way of dogmas or definitions. For this reason, he argued, one was entirely free to test the conciliar decrees and, if necessary, to criticise them. Vatican II, he regretted, had worsened rather than improved the state of the Church that prevailed up till 1959.

Inconsistencies in Ecumenism

Editor:

Opening her arms to men of good will everywhere, looking beyond sectarian labels to perceive their love of God and God's love for them, the Church now regards ecumenism as a duty. Local conditions may require variety in specific actions, but "difficulties will be best avoided if there is an obvious and sincere commitment to ecumenism including shared worship," according to a page 1 article in the July 16 Register. (Cf the Jesuit weekly America, page 42, of August 2.) The same article notes that "ways must be developed to insure that a minority dissent will be adequately expressed."

I accept that instruction, but I wonder if another page 1 item in the same issue might not cast doubt on it. A sense of inconsistency seems unavoidable when the two are read together. On the one hand we Catholics are urged to see Christ in all men of good will despite variations in doctrine and liturgy. At the same time the same Church that praises ecumensim vis-a-vis non-catholics condemns its own members who occasionally like to worship in the traditional, Latin, Tridentine form of the liturgy.

What are we Catholics supposed to say if men of other faiths challenge us, saying "How can we believe that you Catholics are sincere when you welcome us — who are so different — when you won't even tolerate your own members using your own traditional liturgy from time to time?" If Catholics are curtly ordered to worship only in the prescribed manner how can non-Catholics trust our overtures to them? Possibly an altered form of an old adage might be useful here: Maybe ecumenism, like charity, should begin at home.

Eugene S. Hogan
Aurora

From the Denver Catholic Register Oct. 16, 1975

MARIAL LOOSELEAF - 81
% Northwest Garabandal Center
P.O. Box 529 - Tacoma, WA., 98401

QUO PRIMUM

The decree QUO PRIMUM has been in all Altar Missals throughout the World since the year 1571.

DECREE "QUO PRIMUM", ST. PIUS V, 1570: *"By this our decree, to be valid in PERPETUITY, we determine and order that NEVER shall anything be added to, omitted from, or changed in this Missal . . . We specifically warn all persons in authority, of whatever dignity or rank, Cardinals not excluded, and command them, as a matter of strict obedience, NEVER to use or permit any ceremonies or Mass prayers other than the ones contained in this Missal ordered by the Sacred Council of Trent and encompassing all that is necessary to preserve a pure and uniform way of worshipping God . . . At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass. And so as to preclude once and for all any scruples of conscience and fear of ecclesiastical penalties and censures, we herewith DECLARE that it is in virtue of our Apostolic Authority that we DECREE and DETERMINE that this, our present order and decree, is to last IN PERPETUITY and can never be legally revoked or amended at a future date . . . And if ANYONE would nevertheless ever dare to attempt any action contrary to this order of ours, GIVEN FOR ALL TIMES, let him know that he has incurred THE WRATH OF ALMIGHTY GOD and of the Blessed Apostles Peter and Paul."*

DECREE "DE DEFECTIBUS" – ST. PIUS V: V.I. – *"Defects may arise in respect of the actual words of consecration. The words of Consecration, WHICH ARE THE FORMATIVE PRINCIPLE OF THIS SACRAMENT, are as follows: FOR THIS IS MY BODY; and: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT; THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. If any omission or alteration is made in the formula of the Consecration of the Body and Blood, involving a change of meaning, THE CONSECRATION IS INVALID. An addition made without altering the meaning does not invalidate the Consecration, but the celebrant commits a mortal sin" (Altar Missal).*

THE CATECHISM OF THE COUNCIL OF TRENT: – *"ON THE SACRAMENT OF THE EUCHARIST – When, therefore, Our Lord said: 'for you', He meant either those who were present, or those whom He had chosen from amongst the Jews, amongst whom were, with the exception of Judas, all His disciples with whom He then conversed; BUT WHEN HE ADDS, 'for many', He would include the remainder of the elect from amongst the Jews and Gentiles. WITH GREAT PROPRIETY, THEREFORE, WERE THE WORDS 'FOR ALL' OMITTED, because here the FRUIT of the Passion is alone spoken of, and TO THE ELECT ONLY DID HIS PASSION BRING THE FRUIT OF SALVATION . . . "* Christ said, *"I pray not for the world, but for them whom Thou has given Me, because they are Mine." (St. John 17:9.)*

The Catholic
COUNTER-REFORMATION
IN THE XXth CENTURY

NOVEMBER 1975 NUMBER 68

EDITION MENSUELLE EN LANGUE ANGLAISE DE LA CONTRE-REFORME CATHOLIQUE AU XX^{e} SIECLE

Editor : R. P. Georges de Nantes

POPE AGAINST BISHOP

Editorial November 1975

The quarrel between the Pope and Archbishop Lefebvre is fast becoming tragic. It continues to escalate. On 10th July this year, Mgr Lefebvre received a typewritten letter signed personally by the Pope, demanding that he dissolve his fraternity and furthermore, "make a public act of submission to the Council, to the post-conciliar reforms and orientations, to which the Pope himself is committed." On 10th September he received a further letter, this time entirely handwritten, demanding that within three days "he submit unconditionally to His Person"(!) The haste is explained by the date: the Pope had to prevent the Seminary of Econe from opening or else make its opening into a formal act of insubordination.

Thus, as he himself says in his Letter to Friends and Benefactors of 3rd September, Mgr. Lefebvre finds himself "disgraced by the highest authorities in the Church, without having sought it." This last point he added in order to distinguish himself from us, who received the same ultimatum on 11th July 1969, to which we replied with a profession of faith and of legitimate submission and which was royally ignored by Rome, whence we were declared "disqualified". Does the same fate await Mgr. Lefebvre?

TheArchbishop notes in his letter that the order to dissolve the Fraternity of St. Pius X is regarded by the whole Church as a sanction for the non-fulfilment of conciliar reforms, concerning which, as is wellknown, no concessions are to be made, for the Pope desires them to be binding absolutely. "We are in a cruel dilemma, he writes; either we obey at the risk of losing our faith or we disobey and keep our faith intact. Either we obey and collaborate in the destruction of the Church or we disobey and work for the Church's continuation and preservation. Either accept the reformed Liberal Church or else maintain our adherence to the Catholic Church. At this point,the Church, through her official representatives, has taken up a position against this option. Whence the problem: can one reasonably and should one in reality oppose a Council and its reforms? Furthermore, can one and should one oppose the orders of the hierarchy in summoning us to follow the Council and all its official post-conciliar directions?"

The essential evil of the present reform is, for Mgr Lefebvre, LIBERALISM, which he shows to be the ruin of the Catholic religion and as such condemned by the entire tradition of the Church. "No one, more than us, is attached to the Successor of Peter, reigning today, when he echoes the apostolic traditions and teachings of his predecessors, within the limits recalled by Pius IX in his Encyclical Pastor Aeternus: "The Holy Spirit has not in effect been promised to the Successors of Peter to allow them to publish fresh doctrine after the revelations of the same, but to guard strictly and expound faithfully with the assistance of the Holy Spirit these revelations transmitted through the Apostles, that is to say, the deposit of faith."

In the strength of this doctrine, Mgr Lefebvre refuses the Pope's demand to adhere to conciliar acts, sullied with liberalism.

Secretary : Mr D. R. BOYCE - 38 Greenwood Close
MORDEN, Surrey (England).

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FORTES IN FIDE

From the French
FORTS DANS LA FOI
9, rue Madame. F-37150 Bléré
Holy Mass N° 1

THE NEW MASS IS AMBIGUOUS

That is to say that, when it is celebrated, in Latin or in the vernacular, even by a priest who calls himself a traditionalist, and even if it is truly valid (which is not the case with all « new » Masses), **it is possible to AFFIRM and to DENY every eucharistic doctrine.**

Do not misunderstand me :

I do not say that the new Mass denies every eucharistic doctrine, more's the pity ! For if it openly denied them, it would be heretical and would present no problem.

But I do say that the **NEW MASS, which does not explicitly deny any doctrine, ALLOWS THEM ALL TO BE DENIED.** All depends on the point from which it is viewed, that is, on the faith with which we attend it.

If you attend it with **the faith of a Catholic,** you may see in it the **Catholic Mass.**

If you attend it with the **beliefs of a Lutheran,** you may equally well see nothing in it but the **Protestant Communion Service.**

This rite, let us never forget, was conceived and composed to this very end, that it might be used equally for Catholic and for Protestant worship. It was for this reason that **six Protestant ministers** were members of the commission which devised it, and it is because of the successful ambiguity of this new rite, which permits of its being interpreted also in a Lutheran sense, that the new Mass has been adopted by Protestant communities which nevertheless do not believe our eucharistic doctrines [1]

[1] For the Note see final page

This ambiguous character of the new Mass makes it an insult to God and, from this fact alone, compels every Catholic who is aware of the duplicity to reject it.

God declares, in Proverbs VIII, 13 : « **Os bilingue detestor,** I hate... a mouth with a double tongue. »

* * *

In order to understand wherein the new Mass is ambiguous, it is essential to remind ourselves of **Catholic** and of **Lutheran doctrine** concerning the principal eucharistic dogmas. These two doctrines are outlined in the following table :

CATHOLIC DOCTRINE :	PROTESTANT DOCTRINE :
1. Doctrine of the Holy Sacrifice	
Yes, the Mass is a true propitiatory sacrifice which can be offered for the living and the dead.	**No,** the Mass is not a propitiatory sacrifice, it is only a memorial, that is, a remembrance, of the Lord's Supper.
2. Doctrine of the Real Presence	
Yes, in the Mass there is a real presence, corporal and physical, of Christ. At it Christ is present with Body, Blood, Soul and Divinity.	**No,** in the Mass there is no corporal and physical presence of Christ ; there is only a certain real spiritual presence of the Lord
3. Doctrine of the Ministerial Priesthood	
Yes, the priest possesses a true ministerial priesthood which gives him powers which other believers do not have.	**No,** there is no priesthood beyond that possessed by all the baptised.
4. Doctrine of the Consecration	
Yes, it is the words of consecration uttered by the priest, and not the faith of those present, which cause Christ to be present under the appearances of bread and wine.	**No,** it is not the words of consecration, but the faith of those present which produces during the supper a certain real presence of Christ : a real spiritual presence.

As we can see for ourselves, there is an **irreducible opposition** between **two contradictory doctrines** in the case of all these eucharistic beliefs. Catholics **affirm** whilst Protestants **deny.** For the former, it is **« yes »,** for the latter **« no ».**

LET US CONSIDER SOMES CHANGES WHICH EMPHASIZE THE AMBIGUOUSNESS OF THE NEW MASS

First Change

In the Mass of St. Pius V

The priest interrupts the narrative of the Supper to say the words of consecration, which, in the traditional Missal, are printed in different type. He does not utter these words in the recitative tone, as one does for a narrative or for a commemoration ; he says them in the tone of one who does something, that is, in the tone normal to one who performs a personal action. In the same way as the priest says : « I baptize thee », or « I forgive thee thy sins », he says : « This is my Body », « This is the chalice of my Blood... »

In the new Mass

The priest does not interrupt the narrative of the Supper, but says the words of consecration in the same narrative tone, and without separating them from the words which precede them. In the new Missals the form of consecration is not in different type, as in the Missals of St. Pius V, which so strongly stressed the change of action.

The Catholic who is aware of this first change says to himself : After all, the validity of the Mass does not depend on the celebrant's tone ; whether he says the form of words in the tone of one who performs an action, or in a recitative tone, it cannot vitiate the validity of the Mass, provided that he has the intention to consecrate.

This reasoning is true, if the celebrant intends to perform a personal act. **But it is not true** if he intends only to recite a narrative. How is one to know ?...

Moreover, as the priest says everything in the same tone, the recitative tone, the intention of performing a personal action is no longer made apparent as it was in the traditional rite. **This change,** introduced by the new Mass, **makes it possible** for Protestants **to believe** that, henceforward the Catholic priest is merely making a narration, a commemoration.

We do not say that the change introduced by the new Mass necessarily teaches this Lutheran interpretation ; we merely say that the change introduced by the new Mass makes this Lutheran interpretation possible — and this is a very grave matter.

Second Change

In the Mass of St Pius V

After the first consecration, the priest, knowing that he no longer holds bread, but the true Body of Christ, genuflects to adore his God ; then, standing erect again, he elevates the Sacred Host for the adoration of the kneeling faithful ; and he adores It again after having placed It on the corporal, which signifies the shroud, and recalls the reality of the Body.

In the new Mass

Everything is changed. As if nothing had happened the priest, without adoring It, raises the Host, presents It to the people who (in many churches) are also standing, then places It, not on the corporal ,but on the paten, and only then genuflects.

Even if he is concerned at this change of action, the Catholic is not necessarily disturbed in his faith for, he reasons, the Real Presence does not depend on the signs of adoration which may be increased or diminished, and so **for him, attending the new Mass with Catholic faith, Christ is present in the Host from the moment when the words of consecration are spoken.**

No, declares the Protestant who participates in this same new Mass with the Lutheran belief, the presence of Christ is not brought about by the words of the priest but by the faith of those present. Moreover, adds the Protestant, as you will have noticed, the priest did not adore as he used to do, wrongly, in the ancient rite. Why has the Church suppressed the first genuflection ? Because, at last, she has understood the force of Luther's theory. It is only by the faith of the faithful that Christ is spiritually present in the host ; and this is why, henceforth, the priest first presents the bread to the faithful, and only afterwards makes his genuflection, for it is only afterwards that Christ is present.

Here again, we do not say that the new Mass teaches this Lutheran doctrine. We simply say that **the change introduced by the new Mass permits** *this Lutheran interpretation, and it is because it permits this Lutheran interpretation that the Lutherans have declared that they could conduct their worship with new Ordo Missæ of Paul VI.*

Persistance of the second ambiguity

This change, introduced into the consecration of the bread, is repeated at the consecration of the chalice, but this time it both renews te ambiguity, and aggravates it by the displacement of the words : « mysterium fidei ».

For copies of the entire 8-page leaflet from which the above is taken, write:
TENET BOOKS (Publishers of "World Trends"), P.O. Box 180, HAWTHORN, VIC. 3122 AUSTRALIA

The Modern Little Red Hen

Once upon a time, there was a little red hen who scratched about the barnyard until she uncovered some grains of wheat. She called her neighbors and said, "If we plant this wheat, we shall have bread to eat. Who will help me plant it?"

"Not I," said the cow.

"Not I," said the duck.

"Not I," said the pig.

"Not I," said the goose.

"Then I will," said the little red hen. And she did. The wheat grew tall and ripened into golden grain. "Who will help me reap my wheat?" asked the little red hen.

"Not I," said the duck.

"Out of my classification," said the pig.

"I'd lose my seniority," said the cow.

"I'd lose my unemployment compensation," said the goose.

"Then I will," said the little red hen, and she did.

At last it came time to bake the bread. "Who will help me bake the bread?" asked the little red hen.

"That would be overtime for me," said the cow.

"I'd lose my welfare benefits," said the duck.

"I'm a dropout and never learned how," said the pig.

"If I'm to be the only helper, that's discrimination," said the goose.

"Then I will," said the little red hen.

She baked five loaves and held them up for her neighbors to see.

They all wanted some and, in fact, demanded a share. But the little red hen said, "No, I can eat the five loaves myself."

"Excess profits!" cried the cow.

"Capitalist leech!" screamed the duck.

"I demand equal rights!" yelled the goose.

And the pig just grunted. And they painted "unfair" picket signs and marched round and round the little red hen, shouting obscenities.

When the government agent came, he said to the little red hen, "You must not be greedy."

"But I earned the bread," said the little red hen.

"Exactly," said the agent. "That is the wonderful free enterprise system. Anyone in the barnyard can earn as much as he wants. But under our modern government regulations, the productive workers must divide their product with the idle."

And they lived happily ever after, including the little red hen, who smiled and clucked, "I am grateful. I am grateful."

But her neighbors wondered why she never again baked any more bread.

The End

"REBUILDING" GUADALUPE

Editor, THE WANDERER:

As a next-door neighbor and devoted child of Our Lady of Guadalupe, I, too, would like to comment on the new basilica being constructed here in Mexico City. I would like to suggest that what is happening to this church in particular is much the same as is happening to the Catholic Church in general. Its "rebuilders" are determined to adapt it to the modern world.

As is the case with the Roman Catholic Church, there is nothing whatsoever wrong with the structure of the present Basilica of Our Lady of Guadalupe. Nor, according to reliable architects, are either of them "sinking." A few, relatively inexpensive, repairs would put both in shape to be most splendid edifices for the worship of God and the veneration of Our Lady.

But, just a glance at the photograph of the new basilica, as printed in *The Wanderer* "Forum" in the issue of Nov. 6th, 1975, would show your readers that the church these "rebuilders" have in mind is not at all like the one we are familiar with. There is no cross on this church — no identification with the sufferings of Christ. There are no stained-glass windows in this Church — no reminders of the mysteries of the life of Our Lord or the martyrdoms in the lives of His followers. There are no sculptured angels or apostles, saints or sinners on its outside walls — no indication of Heaven, Hell, or Purgatory as the destiny of those of us who enter this church.

And inside? The new church will seat 10,000. It is true: the present basilica, except on special occasions, does not seat anyone. Because, during services, there are Mexicans jammed from portal to altar amid huge bouquets of flowers, burning candles, murals, statues, and so forth. And when there are no services, there are still wall-to-wall Mexicans. But in the presence of Our Lady — and her Son in the Blessed Sacrament — they do not sit. They kneel.

The new church, we have been told by the newspapers here in the city, will be used for "cultural events." Will the farmers and rancheros scrimp and save centavos all year to bring their large and happy families on their annual diocesan pilgrimage to Tepeyac Hill to attend — a cultural event? Will the unions and the factories and the businesses lead their processions with their banners, their immense floral pieces, their bands and their balloons up the two-mile stretch from Peralvillo Circle to the basilica to arrive for — a cultural event? Will the men from the hills in their colorful feathered native costumes dance in the plaza to the beat of drums or be swung by their feet from atop tall poles prior to — a cultural event? Perhaps it is not these people for whom the new church is intended.

That the new church will accommodate *more* people is unquestioned. They are even building a multi-level underground parking lot beneath the plaza to provide for their cars. But what will happen then to the battered buses festooned with garlands and greetings for Our Lady that come from the villages and the hills filled with barefoot children and tired grandmothers? And what of the many, many village men who *walk* — sometimes for days on end — and collapse exhausted, but filled with joy, at the feet of their Mother? What provisions are being made for the multitudes of decorated bicycles that bring an endless stream of young men and boys on their own two-wheeled pilgrimages to Our Lady's shrine? And what of those who come on their knees, slowly, painfully, carrying their petitions, their thanksgivings — and often their infants — to the Woman who said to them: "Am I not here, your Mother? Are you not under my shadow and my protection? Am I not your fountain of life? Are you not in the folds of my mantle, in the crossing of my arms? Is there anything else that you need?" Perhaps it is not these people, either, for whom the new church is intended.

And when the "rebuilders" have done their work the present basilica — like the Catholic Church we have known and loved — will be converted into a museum. A place where, for a peso or two, our children and grandchildren can see the quaint relics of an earlier, less cultivated age. An age that cherished its Catholic Faith with all its beautiful manifestations of devotions, its candles, its incense, its ex-votos, its elaborate rites and rituals with all their mysterious significance.

Yes, there is good reason why the people of the United States are alarmed by what they've heard about the new basilica. Many, many Mexicans are alarmed, too. But they know better than to try to take care of it themselves. They have clung to their Catholic Faith through floods, famines, and earthquakes, through revolutions, persecutions, and martyrdoms because of their devotion to the Lady of Tepeyac Hill. And when anyone tries to destroy that faith, that devotion — or that Sacred Image — they have seen that God has His own special way of handling it.

Just half a century ago a bomb was planted in a bouquet of roses at the foot of the altar above which the Image of Our Lady of Guadalupe hangs. When it exploded it shattered the windows of the basilica, demolished the altar, twisted the crucifix above it like wax into a distorted shape — but it didn't even make as much as a hairline crack on the glass that protected Our Lady.

Ask any Mexican, why? And ask them why, too, they are not rebelling at the construction of what they have called, among other things, a "concrete circus tent." They will point to the Tabernacle on the altar just beneath Our Lady's feet and they will tell you, "He is a Good Son. He takes care of His Mother."

Terry Kennis
Mexico City

This letter complements the one which was printed on page 9 of issue #9 of the Sangre De Cristo Newsnotes.

Slogan sent to me by Alma Schwarz of New York City

My Slogan

Don't Quit

When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit—
Rest if you must, but don't you quit.

Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a fellow turns about
When he might have won had he stuck it out.
Don't give up though the pace seems slow—
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late when the night came down,
How close he was to the golden crown.

Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit,—
It's when things seem worst that you mustn't quit.

Author Unknown

The Birch Log

Toward Surrender?

by John F. McManus

Belmont, Massachusetts — From time to time, brief reports about the shrinking defense capability of the United States appear in the news media. These occasional alarms, going off since the early days of the Kennedy Administration, have never produced much national concern. The American people are conditioned to form attitudes based on blaring headlines, and our nation's declining military strength has not been deemed worthy of such attention.

More Warnings

In late September, a good example of the recurrent alarms appeared as a result of a radio broadcast by former Chief of Naval Operations Elmo Zumwalt. The retired admiral pointed to the already second-rate status of our armed forces, while expressing grave fears about increasing Soviet "superiority" in nuclear weaponry and related delivery capability. He then predicted that by 1980 the United States would be so weakened that our leaders would be forced to back down in any confrontation with the Soviet Union.

Could the former Navy chief be correct? Sadly, we fear that he could. Official Defense Department figures carried in *U.S. News & World Report* already give the Soviets a lead of 1,590 to 1,054 in intercontinental ballistic missiles, and 700 to 655 in submarine-launched missiles. In other vital areas, relative strengths also favor the U.S.S.R. over the United States: 150 to 75 attack submarines; 220 to 175 major ships; 40,000 to 9,000 tanks; and 4.2 million to 2.1 million active-duty troops.

Other reports indicate that what strength we do have amounts to poorly trained troops and worn-out equipment. Skilled technicians are badly needed in every service. And a frightening percentage of our planes, ships, and tanks are known to be in sad shape.

Why The Deterioration?

The present defense budget calls for an expenditure of $85 billion. Perhaps this huge budget is not sufficient. Or maybe the waste and inefficiency that always plagues the military has increased so drastically that more funds and more accountants are needed.

But there is another possible explanation for the deterioration of our military. It is that key U.S. officials are actually working diligently to leave us at the mercy of our enemies. One overriding consideration brings us to favor this admittedly chilling explanation. It is that our leaders continue to supply massive aid to the Communists from whom we are supposed to be defending ourselves. Foreign aid dollars, long-term low-cost loans, technical assistance, strategic goods, and even pressure upon Americans to help the Reds are the result of established national policies.

U.S.S.R. The Only Enemy

Our only possible military enemy of any consequence is the Soviet Union. (If projected U.S. aid to Red China becomes a reality, that nation may also become a threat.) As American aid to the U.S.S.R. has increased, so too has the Soviet military buildup. Contributing to that buildup appears to be sheer insanity. But we do not think U.S. policy-makers are insane.

We are aware of a body of opinion which holds that Soviet Russia does not in fact possess its reputed military strength. After all, the theory goes, the socialist system which cannot even produce enough food for its people hardly seems able to produce a sophisticated military machine. But this is not our major point. What we feel is crucial is whether our nation is being maneuvered into surrendering either to actual or pretended Communist power because of our own deficiencies. If a confrontation developed, wouldn't some of our leaders urge capitulation?

The only way to stay free is to be so strong that no other nation would risk a confrontation. This being true, we should rebuild our military forces now. As for whether we should continue aid to the Communists, we will not insult our readers by belaboring the obvious.

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THE JOHN BIRCH SOCIETY

Belmont, Massachusetts 02178 San Marino, California 91108

Freedom loses a champion

The battle for freedom of choice--and freedom itself--has lost a champion.

Brig. Gen. Clyde J. Watts, USAR [Ret.]. a colorful, innovative and dedicated attorney, perished in a private airplane accident in November.

CLYDE WATTS

Watts had, among his many achievements, been one of the major legal minds in the legal battles over Laetrile [Vitamin B17] and megavitamin therapy. At the time of his death, he was representing Glenn Rutherford of Kansas in a class action suit against the federal government. Watts had secured, through a U.S. district court in Oklahoma, an injunction against the FDA in the latter agency's interception of Laetrile shipments to Rutherford, a recovered terminal cancer patient.

The multi-medalled Oklahoma native served in India, Burma and China during World War II and rose to prominence as an expert on libel law. He has defended such controversial figures and issues as Gen. Edwin Walker--and Laetrile.

Made a brigadier general in 1955, General Watts commanded the XIX Reserve Corps' Artillery until his retirement in 1960.

He was a past president of the Reserve Officers Association of Oklahoma, a member of the Oklahoma City Chamber of Commerce and numerous professional and military organizations.

To his widow, the former June Alley, and four children, and to his other relatives, the Committee for Freedom of Choice in Cancer Therapy Inc. extends its sincere condolences, deeply lamenting our mutual loss.

Brig. Gen. Clyde J. Watts

He was born in Wagoner, Oklahoma, on December 30, 1907. He attended New Mexico Military Institute for two years and graduated from Oklahoma University in 1931 with B.S. and LL.B. degrees. He entered World War II as a Captain and was promoted to full Colonel in 1945. He was made a Brigadier General in 1955 and commanded the XIX Reserve Corps Artillery until his retirement in 1960.

During World War II Clyde Watts served in India, Burma, and China, and acquired practically all of the decorations extant. Plus an ability to speak Chinese, and the personal friendship of President Chiang Kai-shek. After the war he became senior partner of the law firm, *Watts, Lonney, Nichols and Johnson*, in Oklahoma City. In due course he was nationally recognized as one of the country's outstanding authorities and practitioners in the field of libel law. And for the last several years Clyde was General Counsel of The John Birch Society. In that capacity his own skill as a brilliant trial lawyer, and his ability to make such an excellent choice of attorneys for our needs in any part of the country, were both of tremendous help in connection with the various harassment suits that we frequently have to face.

A long-experienced pilot of great ability, Clyde was killed nevertheless in a still unsolved crash of his private plane, which he was flying alone near Oklahoma City, on November 21, 1975. His family was waiting for him to be at home that evening for celebration of his thirty-seventh wedding anniversary. And he had plans all made to be in Dallas the next morning for a regular meeting of our National COUNCIL. He was tremendously respected by, and will long be affectionately remembered by — among countless other friends — all of his associates on the COUNCIL of The John Birch Society.

Mr. Floyd Paxton

Floyd was born in Redlands, California, on March 7, 1918. His education was almost entirely in the school of hard knocks and experience. After taking a correspondence course in mechanical engineering, he went to work at the age of sixteen as an apprentice draftsman. From this position he soon graduated into the field of machinery *design*, at which he gradually proved himself to be an outstanding genius.

The young man's first business venture, at the age of twenty-seven, was in the design and production of nailing machinery for wooden packing cases. Unfortunately, the rapid increase in the use of corrugated shipping cartons soon did for that market exactly what the automobile had done a generation earlier to the manufacturers of buggy whips. Undaunted, at the age of thirty-six Mr. Paxton designed the highspeed machinery which made practical both production and utilization of the Kwik Lok plastic bag closures. So that, by 1975, with his home plant in Yakima, Washington and other factories in Indiana, Canada, and Ireland, this young entrepreneur of the old school had built a business worth many millions of dollars and that was still rapidly growing.

With his son, Jerre, steadily taking over management of this business, Floyd entered the field of politics as a one hundred percent Birch Conservative, with the same determination and thoroughness. Which was solidly on the way to producing in due course the same degree of success. His untimely death on December 10, 1975, from a sudden heart attack a week before, put a tragic ending to what we are confident was going to be an even more brilliant career in the future. For here was truly a great American, of uncompromising morality, integrity, and purpose. His associates on the COUNCIL and the Executive Committee of The John Birch Society will share with his splendid family and thousands of friends a loving memory of Floyd Paxton for a long time to come.

From The March Bulletin of the John Birch Society.

General Clyde Watts and Mr. Floyd Paxton are two men I had the privilege to meet and to hear speak at several Council Meetings of the John Birch Society. I have great admiration for both of them. I was able to fly to Oklahoma City to attend Clyde Watts' funeral. At that occasion I met a woman whose mother was afflicted with cancer. I put her in touch with the Committee for Freedom of Choice. At the end of February I received a happy letter from this lady telling of good results.

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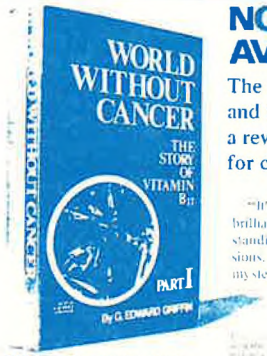
Mrs. LaRita Quinn
Chairman
J.B.S. Rocky Mountain Rally

In the photo above, you see the speakers, counselors, etc., who participated in the 1976 J.B.S. Summer Youth Camp at Durango. This year's Youth Camp there, will be held August 22-28. Registration: $85.00. For information write: Mr. Donald H. Kennedy, 2295 Bell Court, Lakewood, Colorado 80215. Preparations for the 4th annual Rocky Mountain Rally of the John Birch Society are well underway. It will be held again this year over the July 4th weekend at the Four Seasons Motor Inn. Some very fine people and businesses from all across the country advertise in the Rally's attractive program. About 1000 persons attended last year's program. For more specific information about this year's Rally write: Mrs. La Rita Quinn, 3317 Valley-Hi Ave., Colorado Springs, Colo. 80910. Phone 303—597-8307.

Ah! a beautiful winter view of Silver Cliff and Westcliffe with the Sangre de Cristo Mountains in the background.



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The wise ol' owl was sitting in the oak.
The more he saw, the less he spoke.
The less he spoke, the more he heard.
Why can't we be like that wise ol' bird?